THE

EVANGELIST,

BY WALTER SCOTT.

"Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

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CHRISTIAN ORDER.

NO. 2.

Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as you see the day approaching.

[Heb. 10—35.

The first step towards setting a church in order is to convene the disciples. The brethren in some instances, do not appear to feel the importance of assembling together; and in order to call their attention to it, and force it home upon them, we shall offer a few observations. The salvation of the disciples depends upon strictly attending to the institutions of the Lord's house. The author of our being, knowing our proneness to forget, has in his wisdom given to his church commemorative institutions, by which we are enabled to keep in lively recollection the great truths by which we are saved. The Apostle, in the 15th chapter of 1st Corinthians, expressly tells us that we are saved by keeping in remembrance the gospel which he had before announced, viz. "that Christ died for our sins according to the scriptures; that he was buried, and rose again the third day according to the scriptures." Sinners are saved in the first place by believing the facts; and saints are saved by keeping them in remembrance. Jesus Christ has graciously set apart the first day of the week as the day on which his disciples may attend to those institutions; and by thus attending upon them they are kept constantly under their saving influence. "As oft as ye do this, you show forth the Lord's death," &c. Thus by observing the first day of the week to the Lord, the great facts of his death, resurrection, and second coming are kept constantly before the minds of his people. What glorious recollections does the name of the first day of the week revive in the memories of all the saints! Jesus Christ arose from the dead. In vain did death, hell, and the grave, combine their influence to hold him a captive in chains. He arose a triumphant victor over death and him that hath the power of death, that is the devil;

yes, he grappled with the fell enemy of souls in his dark dominions and inflicted on him and on his cause a mortal wound; he ascended up on high; he led captivity captive, and exhibited death, hell, and the grave, as the spoils of war, and captives led in chains; what a glorious theme is this for christians to dwell upon! Oh! it is calculated to inspire every heart with gratitude; fill every mind with wonder, and attune every voice to the praise of God. Well has the poet said

"Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose when he,
Captive led captivity."

No wonder the congregation of the Lord with songs of triumph and deliverance celebrates an event so glorious, so fraught with eternal consequences to every child of Adam; for by his resurrection from the dead, he has dispelled the cloud of mystery and darkness in which the grave and futurity were envelloped, and has lighted up the pathway that leads to immortality and eternal life beyond the grave.

In order to keep constantly in our minds the great facts of his death and second coming, he has instituted the supper. In attending to this institution our minds are led back to the sufferings and death of Jesus Christ for the sins of an apostate world; we can contemplate his agony in the garden, when he sweat as if it were great drops of blood falling down to the ground; we see him arraigned at the bar of Pilate, and condemned to death, the first martyr to the truth of his religion; we see him nailed to the accursed tree, and through the Eternal Spirit offering himself without spot to God, by his one offering forever perfecting them that are sanctified, effecting our reconciliation to God and providing the way by which God could be just when justifying those who are of the faith of Jesus. It not only leads us back, but it enables us to look forward to the approach of that illustrious day big with the impending fate of nations; that day when he shall be revealed in flaming fire to inflict vengeance on those who know not God and have not obeyed the gospel of Jesus Christ; and to reward with eternal life, those, who by a steadfast continuance in well doing have sought for glory honor and immortality. Such was the importance attached to these things by the first Christians that they continued (not occasionally) but steadfastly in the Apostles doctrine, and breaking of bread, prayers and fellowship; not only so but a great portion of the epistles is taken up with exhortations to the disciples to a steadfast adherance to the things they (the apostles) had taught them.

But we wish to confine our attention for a few moments to the passage which heads this communication, Forsake not, &c. Let us examine this passage in the connection in which it stands; however, let it be first observed, that the design the apostles had in view not only in this chapter, but throughout the epistle, was to prevent the apostacy of these Hebrew converts who were in danger of being seduced from their allegiance to Christ by the persecutions of their brethren the Jews, who when persuasion failed resorted to persecution in order to bring them back to the law of Moses.—The Apostle praised them for taking joyfully the spoiling of their goods knowing they had in heaven a more enduring substance, &c.; so much for his design. The Apostle in the passage under consideration says "Forsake not the assembling of yourselves together as the manner of some is;" and next verse, "For if we sin wilfully after we have received the truth there remaineth no more sacrifice for sin," &c. Now to what sin does the Apostle refer in this clause? was it any sin into which they were liable to fall, or does he refer to one particular one? to the sin of apostacy he most unquestionably refers; he refers to the same sin in the 12th chapter, "Lay aside every weight and the sin which doth so easily beset us," &c.; but how was it this sin was so easily committed? By forsaking the assembly of the saints. To separate one's self then from the church in the first age of christianity was considered by the apostles as the grand act of apostacy. And yet this sin which he was so apprehensive the Hebrew converts would fall into, and which he describes as a trampling under foot the Son of God, counting the blood of the covenant an unholy thing and doing despite unto the Spirit of favor, is not only practised by thousands of those who profess the christian name but they suppose their persons and services will be as acceptable and that they can walk as worthy of the christian name and flourish as much in the good way of the Lord by walking alone, as they can by meeting with the brethren and attending to the institutions of the Lord's house. Alas for the ignorance of this apostate age! He that separates himself from the congregation of the Lord separates himself also from the head of that congregation; for the Apostle tells us, "Christ is the head of the congregation," and through the head the whole body by the joints and bands having nourishment ministered increaseth with the increase of God. When a member of the body is separated it is cut off from all the nourishment communicated by the head to all the members of the body. This is one of the most beautiful and appropriate figures contained in the whole book of God. We are all aware of the intimate connection that exists between the head and members of our natural body;

we all feel that intimate sympathy that subsists between them; the head is the seat of all sensation; the nerves take their rise there and stretch themselves in all their ramifications through every part of the body, and are the means employed by the head to govern and direct the actions of all the members for the welfare and happiness of the whole body. It is precisely so in relation to the body of Christ; he is the head or director of his body, the church; all authority emanates from him; love is the grand tie that binds all the members to one another and to this common head, and which calls forth, influences, and governs the actions of the whole body. "If you love me," says Jesus, "you will keep my commandments;" consequently when a member is separated from the body, it is cut off from all communion, nourishment and support which flows through the head.

I know of nothing that can justify a disciple in separating himself from the church so long as he recognizes it as the body of Christ; but no sooner does it forfeit its standing, by some overt act of rebellion against the head, than we are required to separate ourselves from it and touch no unclean person that God may receive us; but so long as the church is subject to the head we should esteem it our highest privilege to have our name recorded amongst the people of God; it shall be to our eternal honor to be numbered among the congregated millions that surround the throne of God and unite in ascribing blessing, and honor, and glory and power, unto Him that sits upon the throne, and to the Lamb, forever and ever.

Bro. Walter Scott,

Having noticed in your paper a request that if any Proclaimer who had been compelled to retire from the field of labor, by the neglect of the brethren, would state his case to you, you would publish it, I now send you mine. I am 41 years old; have professed religion 21 years; I united with the Methodists; stayed with them six months, took a letter of dismission, and never joined again,—never joined any society except such as I formed myself by preaching; was ordained by the Christian denomination about 15 years ago, before they organized into Conferences; have always maintained that the church is God's highest tribunal on earth; have always opposed all clerical usurpation; and now declare open war against all unscriptural combinations; never have acknowledged, never will acknowldge, any *ites* or *isms*; the church is God's and the disciples are Christ's. I have travelled upwards of 15 years; formed above 20 churches; and immersed between one and two thousand people. About four years ago learned the way of the Lord more perfectly; found I had placed the mourning bench where the Apostles had placed baptism; used to

preach believe, repent, and come to the anxious seat; now preach believe, repent, and be baptized for remission. One of the first whom I thus baptized was bro. Wm Hunter, Editor of the Christian Investigator, Eastport, Me.; organized five churches since in the State of New York and Canada; immersed between eighty and ninety last year; spent a good horse over and above what I recived; was compelled to go to work this spring; opened a watch shop in the village of Wolcott, Wayne county, New York; make double what I received for preaching; people care more for the time of day than for eternity; pay more to repair an old watch than to preach the old gospel.

Two preposterous errors are afloat in society—one is, that the spirit can convert people without the word, or preachers to speak it; yet its abettors are forever printing the Bible and paying men to preach all over creation. The second error is that the spirit can do nothing without the word and messengers to proclaim it; many who hold to this opinion are as indifferent about using the means necessary to spread it as they could be if they believed that the naked Spirit would do it alone. The last error is worse than the first. The priests have heretofore rode the people; The people now are determined to ride the priests. I would neither ride nor be ridden. I do not mean to accuse my brethren universally; many whole-hearted men are among them, who know, and acknowledge, and labor to correct the oppression of the church's servants. It is as inconsistent to throw bibles among the people without teachers, as it would be to throw books into a common school among the children without teachers. We may say go to and learn; but will they therefore learn? No verily.

It is the duty of all the brethren as they have opportunity to preach the gospel to every creature; but individuals may be chosen for this special purpose, and they ought to be sustained in the work. There are few in this State, however, who practically avow this sentiment, but we are reforming on this and other points, as well as on the first pripciples of the Gospel. We need not hope to see reformation perfected until the churches are convinced of the necessity of employing efficient laborers. This subject, however, is not in general, treated with the solemnity which its vast importance demands? but sure am I that no feeling person, no real disciple of the Messiah can think seriously of the wants of a perishing world without being deeply affected. Some folks are like the physician who talks of his theory until he forgets the application of it to the case before him. So soon as a congregation is instructed in the first principles they ought to be urged to take a share in sustaining the gospel, and they should be told in scripture language the danger of neglecting to do so.

Send me the present volume of your periodical.

BENJAMIN HOWARD.

Wolcott, New York.

OBSERVATION.

It is much to be regretted that a man of brother Howard's abilities, experience and success in proclaiming the gospel, should be compelled to retire from the field of labor for the want of that pit-

tance which is necessary to sustain him and his family. It is said of our Lord Jesus, that though he was rich yet for our sakes he became poor, that we by his poverty might be made rich. How few are inclined to follow his example and to become poor that the world may partake of the riches of the gospel! But we leave brother Howard's case with our readers; it is for the brethren to decide whether it is profitable for the world, honorable to the church, or well pleasing to God that such a man as brother Howard should be allowed to quit the field of gospel labor for the reason he assigns.

EDITOR.

Continued from page 215.

The violations of these commands is called in scripture, spiritual adultery and fornication, which terms are repeatedly applid to an *apparent union* in the worship of the living God between His children and the children of this world.—And, although there is not a crime more plainly and repeatedly forbidden in the Bible than this *apparent union*, yet there is nothing more despised and trampled on by the religious world than the commands respecting it. Instead of the child of God simply saying, "Is it, or is it not, forbidden by my God?" many, who would be highly offended if you insinuated they were not very religious and good Christians, adopt every species of human reason and sophistry, "to set asside this commandment of God." Their language often is, "What evil can there be "in being mixed up with the world in our prayers," &c. How uncharitable it would be for us to judge any man! how pharisaical! How can we tell, but the person who sits next us is a Christian? These are the arguments adopted by many, to set aside the commandments of God. What a striking similarity between them, and the arguments used by the infidel, when he says, "Who would beleve there was "any evil in eating an apple?" It is evident the basis of the argument adopted by the nominal Christian to do away with *part* of the Bible, and that adopted by the infidel to do away with the *whole* Bible, are exactly the same. Such people differ but in name: they both are worshipers of the same God; not the God of Heaven, but the idol REASON!

The Established Church, which, if man be permitted to interfere in the religion of God, is the best system of religion ever devised or constructed by *man*, is *consistent* on this point, though not the less disobedient; but the dissenting churches, with an inconsistency equalled only by their determined opposition to the laws of God, separate from what they call "the ordinances!" those with whom they day after day unite in all the ordinances of Christ's kingdom!—Where is the authority in the word of God for making distinction between any two of Christ's ordinances? When did the disciples of old ever refuse to break bread with those with whom they would pray? And when did they join in prayer or praise with any who were not in union with *them in all the ordinances of God's house?*

But it has been said, that the command in 2 Cor. vi. 14--18, refers only to marriage, although there is not one word about marriage in the whole of *this epistle*; moreover, where the apostle refers to marriage, in chap. vii. of *first* epistle, he desires the believing husband '*not to separate* from the unbelieving "wife." This proves, beyond a doubt, that the command "*to separate*" had no reference whatever to marriage. Again, it has been said, it refers only to intercourse in civil society. In answer to this, be it observed, there is not in the whole Bible a command to this effect. And if the modern Christian be not ashamed of following the example of HIM in whom was "*no sin*," they will find he went so much into the society of the world, that the Pharisees gave Him the name of "The friend of Publicans and "sinners:" but whenever he went to prayer, He separated from all. And when the apostles or disciples prayed it is distinctly written, they did it merely "*in the presence*" of the world, "and separated the disciples.' Acts xiv 9; xxvii .35. But to the law and to the testimony for more of God's mind on this important subject "Her priests (says God) "have violated my laws, and have profaned my holy things: they have put no difference between the holy and the profane; neither have they *shewed* difference between the clean and the unclean." "Thus saith the Lord God, O, ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood; and they have broken my covenant, because of all your abominations. Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." "And they shall teach my people, the difference between the holy and profane, and cause them to discern between the unclean and the clean," "Now it came to pass, when they had heard the Law, that they *separated* from Israel all the mixed multitude." "The adversary hath spread out his hand upon all the pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou *didst command that they should not enter into thy congregation.*" Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous." (25) "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world have come." 1 Cor. x. 2.

To conclude this head, Why was Babylon called the great whore, the mother of *harlots*? What was her adultery? How does she with her harlot daughters commit fornication? What was the nature of the fornication of which the church in Pergamos, and the church in Thyatira, were guilty; and for which Jesus then threatened to, and did soon after, disown them? Nothing more nor less than that *apparent union* with the world in worship; which all the dissenting churches of the present day, with their mother church, permit, and of which they even boast. It is written, "Christ has espoused unto himself His church, as a chaste virgin;" and the union is kept up between Him and His church by worship: when, therefore, any of His members unite in any part of His worship

with any who are not His members, they virtually commit against Him, that is, Christ, spiritual adultery and fornication. "Shall I (says Paul) take the members of Christ and make them the members of a harlot? God forbid." Hence the terms, whore, whoredom, harlot, adultery, fornication are repeatedly applied in the scriptures to those systems of religion which violate the commands—"Be ye not unequally yoked together with unbelievers."—"Be ye separate—touch not the unclean thing," &c. And it is evident the Almighty always so abominated this intercommunity of worship, that he used numerous figures under which these commands were prefigured and enforced on His church of old.—See the laws respecting the clean and unclean (Lev. x. 10); sowing two different seeds (Deut. xxii. 9); making cloth of different threads (Deut. xxii. 12); the law of leprosy, Lev. xiv., &c. But obeying these commands of God, would not by any means suit the purposes of those who now *live by preaching:* it would thin the congregation—empty the pews—diminish the income—annoy the flesh—displease the world—offend the pharisee—and, consequently, lessen the respectability of the minister.

To be continued.)

SERMON BY SIR WALTER SCOTT.

The following sermon by Sir Walter Scott, will be read with interest by our subscribers. Its original appearance, in connection with another religious discourse, is thus accounted for by the editor of Sir Walter's works. The history of the following remarkable productions of their illustrious author's mind, says he, may be very briefly told. They were written some time ago, with the intention of serving a youthful friend, then pursuing his theological studies; but without the smallest idea that they would ever meet the public eye. Circumstances, however, which have occurred since that period, induced the gentleman for whom they were composed, to request the author's permission to publish them for his own benefit, which was cordially granted.

DISCOURSE I.

THE CHRISTIAN AND THE JEWISH DISPENSATIONS COMPARED.

"*Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.*"—MATTHEW v. 17.

THE Sermon on the Mount formed one of those occasions upon which our blessed Saviour condescended to intimate to his followers, at considerable length the purpose of his heavenly mission, and the relation which it bore to the an-

cient dispensation of Moses, under which the Jews had been trained for so many centuries. The text before us, as well as the words which follow in the chapter, contain an express and general declaration on this subject, startling perhaps to those who listened to the Divine Speaker at the time, and on which infidels in subsequent times have endeavored to ground a charge of inconsistency. We will presume, with such conciseness as the occasion requires, and with the humility becoming those who venture to approach the Ark of the Covenant, to consider this most important declaration as it concerns—First: Those to whom it was instantly and directly addressed; and, Secondly, the present generation, who look back on what was then spoken with the advantage of comparing the divine prophecy with the events which have since ensued.

Upon the first point we are to remember that Jesus came to his own, and that his own received him not. He proffered the inestimable treasures of the Gospel to that chosen people to whom God himself had condescended to be legislator; and, vain of their own imaginary wealth, they refused to accept this new and far richer gift at his hands. Nay, it seemed that the nearer they approached in external observances, at least to claim in a peculiar manner the title of children obedient to the law of their heavenly Father, the less were the Jews disposed to recognize Him that was greater than Moses. His mission was rejected by the Sadducees, the free-thinkers of the Judaical institution, who disbelieved the existence of angel and spirit, and whose sceptical and selfish opinions made them deaf to the proclamation of salvation. They, who believed in no state of future retribution, and conceived that the souls and bodies of men went down to the grave together, luxurious as men who would enjoy the passing hour, and indifferent as men who held speculative doctrines as of trifling importance, were naturally averse to the reception of a system which implied a general renunciation of all temporal benefits, and subjected the disciples of Christ, as well as their Divine Teacher, to peril, privation, captivity, and death.

But besides these Epicureans of Israel, the Pharisees, also a sect who placed their pride in the most precise observance of the law of Moses; who admitted the existence of a state of future rewards and punishments; who believed in the immortality of the soul, and were systematically regular in divine worship and religious ordinances, were even more inimical to the Gospel than the Sadducees themselves. What startled the *Atheist*, amid his carnal enjoyments, no less disturbed the *hypocrite;* who, in the plenitude of spiritual pride, thanked God that he had not made him as other men, or even as the humble publican, who, with a contrite and broken heart, was laying a confession of his sins before an offended Deity.

The cause of the Pharisees' unbelief and their strenuous opposition to the Gospel tenets, had root undoubtedly in our blessed Saviour's detection of their hypocrisy, and his publicly exposing the foul principles and practices which they covered with the most formal affectation of strict holiness. They could not bear the light, which, not content with playing on the outside of their whited sep-

ulchres, penetrated into their foul charnels, and showed to the public gaze the dust and rottenness which their showy exterior concealed. They could not endure the friendly zeal of the Divine Physician, when he rent from their wounds the balsams with which they soothed, and the rich tissues under which they concealed them, and exhibited festering and filthy cancers, which could be cured only by the probe, the knife, and the cautery. Hence they were from the beginning of the Saviour's ministry until its dreadful consummation, (in which they had a particular share,) the constant enemies of the doctrine and of the person of the blessed Jesus. Under his keen and searching eye, the pretensions which they had so long made in order to be esteemed of men, were exposed withoutdisguise; their enlarged garments and extended phylacteries, their lengthened prayers, their formal ceremonial, and tithes of mint and anise, were denounced as of no avail without the weightier matters of the law—justice, mercy, and faith. Feeling thus their own sanctimonious professions held up to contempt, and their pretensions to public veneration at once exposed and destroyed, the Pharisees became the active and violent opposers of those doctrines to which the Sadducees, with sullen apathy seem to have refused a hearing. It was the Pharisees who maligned the life of our blessed lord; who essayed to perplex the wisdom of Omnipotence by vain and captious interrogatories; and who, unable to *deny* those miracles by which the mission of Christ was authenticated and proved, blasphemiously imputed them to the agency of demons.

But, in particular their objections were founded upon arguments the most powerful of any with the pride and national prejudices of the Jews, when they objected that Jesus of Nazareth had it in contemplation to innovate upon and destory the Levitical Law, that ancient and solemn system of institutions committed to the children of Israel by Omnipotent wisdom; the demolition of which must have had the natural consequence of blending together the Jews and Gentiles, and stripping the former of all those distinguished priviliges which were assigned to them as the children of the promise. Such arguments, we may easily conceive, were more likely than any other to obstruct the progress of the Christian religion. "Who is this," the scoffers might have said, "who is wiser than Moses and more holy than Aaron? Who is this, who presumes to lower and deface the glory of the sancturary, and to annul those institutions, to the observance of which such splendid promises, to the neglect of which such direful punishments, are annexed in the Mosaic statutes? *Cursed be he that confirmeth not all the words of this law to do them:* such are the recorded words of the Almighty—And who is he," may these blinded Israelites have demanded, "who pretends to relax or innovate upon a system so fearfully sanctioned?" The text which we have before us must be considered as the answer of Jesus to these misrepresentations—*Think not that I am come to destroy the law and the prophets; I am not come to destoy but to fulfil.* And this declaration will be found equally true, whether we examine it with reference to the doctrines preached and enforced by our Saviour, or to that fulfilment of the law and the prophets which arose from his life, his sufferings and his death for our redemption.

Considering the text in the *first* point of view, the principal topics insisted upon in the Sermon on the Mount show that Jesus, the divine commentator upon a divine work, preached to his disciples and to the Jews in general, the fulfilment of the law, by showing them in what the spirit and efficacy of the Mosaic institutions actually consisted.

Although there be no question that the Almighty, through all ages, had been pleased to enlighten the eyes of many indivinuals among his chosen people, to see and know the secret purposes of his dispensation, yet it is certain that the great majority of the Jewish nation had, for some time prior to the advent of our Saviour, fallen into many gross and carnal errors, both respecting the Law and the Prophets. In regard to the former, they, and particularly the sect of the Pharisees, seem to have lost all sense of the end and purpose of the types and ceremonies, enjoined by Moses, and to have substituted the minute discharge of his ritual as something excellent and meritorious in itself, capable of being received as an atonement for the neglecting those general points of virtue and morality, upon which that dispensation, as well as all that emanates from a Divine Author, was originally founded, and with which it ought for ever to have been animated. But when the observance of the minute ceremonial was substituted, instead of love to God and duty to our neighbors, the system resembled some ancient tree, which continues to show green boughs and a stately form to those who regard it only on the outside, but when carefully examined, proves rotten and false at the heart, and valueless, excepting as a matter of outward show;

"All green and wildly fresh without, but worn and gray within."

In pointing out to his hearers, therefore, the true fulfilment of the Law, our blessed Redeemer showed that it consisted not in a strict and literal interpretation of the express precepts of the Law, but in the adoption of an ample and liberal interpretation, carrying the spirit of each precept into all the corresponding relations of life. Thus, he taught, that not alone by actual slaughter was the perpetrator in danger of the judgment, but that all causeless enmity, all injurious language, the source and provocation of deeds of violence, was forbidden. Not only, added the same pure and heavenly Teaher, is the foul act of adultery prohibited in the Law, but all unclean thoughts which lead to such a crime are forbidden by the same precept. The same law, pursues the Divine Interpreter, which prohibits a breach of oath, forbids, by its essence, all idle and unnecessary appeals to that solemnity; and the same precept which *verbally* goes no farther than to enjoin an equitable retribution of injuries according to the *lex talionis*, includes in it a recommendation to humility, to patience under, and forgiveness of injuries, to universal benevolence, to the return of good for evil, and to the practice of every virtue, not in the restricted and limited sense of compliance with the letter of the Law, but with an extended and comprehensive latitude, becoming the children of our Heavenly Father whose universal benevolence

causes the sun to rise on the evil and the good, and his rain to descend on the just and the unjust.

In this sense, therefore, as a commentator on the Law, and addressing himself to those who were born under its dispensations, did Jesus come, *not* to destroy, but to fulfil it, not to take away the positive prohibition of gross evil, but to extend that prohibition against the entertainment of angry and evil thoughts, which are the parents of such actions;—not to diminish the interdiction against violence and malevolence, but to enlarge it into a positive precept, enjoining to benevolence in action, and resignation in suffering. At the same time, our Saviour taught the inferior value of that compliance with the forms of the ritual so much insisted upon by the Pharisees, when placed in competition with the practice of the virtues enjoined by the Law;—and that reconciliation with an offended brother, was a duty preferable even to the offering up a gift, although the devout ceremonial was already commenced by its being laid upon the altar. In a word, our Saviour taught his disciples such a fulfilment of the Law, as might in spirit and effect far exceed the dry, formal, literal compliances of which hypocrites showed themselves capable for the carnal purpose of raising themselves in the opinion of others; and he sealed his interpretation with the awful denunciation, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.*

Thus far, therefore, have we proceeded upon the first head of our discourse, being an atempt to show how far the doctrines of Christ as preached before his disciples, were consonant to and a fulfilment of the law of Moses; and it would be no difficult task to prove from a comparison of texts, that the germs of the Christian doctrine, so beautifully and broadly developed and displayed in the Gospel, are to be found in the ancient dispensation, although they had been unhappily lost sight of, by such pretenders to sanctity among the Jews, as found the observance of the Mosaic ceremonial, more easy than compliance with the benevolent precept enforced, as well in the Law as in the Gospel—*Thou shalt love thy neighbor as thyself.* Lev. xix. 18. But such an investigation would lead us too far from our present purpose.

Secondly. The Law was not only expounded by Jesus in reference to its being fulfilled in spirit and in truth by his disciples. This exposition indeed was all that could be distinctly understood by the ears which his immediate discourse made blessed; but there was a further and more mysterious meaning, not to be understood at the moment by those to whom the text was addressed, but upon which future events, the death and resurrection of our blessed Saviour, and the general increase of Christianity, have cast an awful and important light. The Law and the Prophets were not to be destroyed, but to be fulfilled, not only by the doctrines which Christ preached explanatory of their true import, but by the events of his life, and by the scheme of redemption which he promulgated. And it is here that infidels, availing themselves as usual of an insulated text, and subjecting it to their own exclusive interpretation, have asked the Christians triumphantly, in what manner the words of the Founder of our religion have been verified. "Came not *he*," say such cavillers, "to destroy

the Law and the Prophets, briefly after whose advent Jerusalem and her temple were destroyed, her sanctuary defiled and violated, and the observances of the Mosaic Law rendered in many instances impossible, even to the scattered remnant who yet profess obedience to them? Are not these," such persons urge, "the direct consequences of the Christian religion?—is not the destruction of the Law of Moses included in the detail which we have given?—and can it then be said that the Founder of the rival dispensation came upon earth not to destroy the old Law, but to *fulfil* it.

Such are the objections to which it is our duty to be prapared with an answer "showing a reason for the faith that is in us." We shall for this purpose view the text both in the negative and positive branch, and endeavour to prove, 1st. That Christ came not to destroy the Law. 2dly. That by his coming the Law was fulfilled; and to such an extent, that as never a richer propitiation was made to offended justice, never were unhappy criminals, if enabled by faith to discover the true way to safety, more fully entitled to sue out their pardon under a law, which, however rigid, had been, by the sufferings and death of our blessed Redeemer, completely satisfied and fulfilled.

First. Our blessed Saviour came not to destroy the Law of Moses; and that the typical ceremonial, the national and peculiar enactments of the Jewish legislator, should be abrogated, was no condition of the Gospel offered to them, but a consequence of their own rejection of the terms of proffered salvation. God was nor forgetful of the promise he had made to his servant Abraham,* and the destruction of Jerusalem and its Temple are to be charged, not upon the divine Legislator, but upon the infatuated presumption of the Jewish teachers, and the judicial madness of the people in general. The gate of salvation was opened for the Jews, long before the Gentiles were called upen to enter in, nor was it until the wicked labourers had slain and cast forth his only Son, that the Lord of the vineyard was moved to destroy those wicked labourers, and let his vineyard to other labourers, who should render to him the fruits in their seasons.

The truth of what is above stated is evident, when we consider that our holy Saviour was born a Jew, and from his birth to his death was strictly subject to the Dispensation of Moses, complying in his own person with all its ceremonials, and recommending similar compliance to all his disciples and followers, in order that by no neglect of the typical or ceremonial part of their religion, the Pharisees might be justified in the calumnies which accused him of an attempt to destroy the Law of Moses. In the very lesson which inculcates the superiority of the duties of benevolence to the payment of tithes and other matters of observance, both are mentioned as existing duties, though precedence in weight and importance is given to the former.† "*These things ought ye to have done*," says our Lord, "*and not to leave the other undone.*" Again when his divine power had restored the sick to health, they were commanded by him

*John viii. 56. Your father Abraham rejoiced to see my day; and he saw it and was glad.

†Matthew xxiii. 23; and Luke xi. 42.

to repair to the temple, and purify themselves according to the Law. On all occasions our Divine Mediator showed the most anxious wish to bring within the pale of his salvation, the ancient people distinguished as the favorites of the Deity: and it was for them that he poured forth the pathetic lamentation, when he beheld their obduracy rejecting the means of salvation which he had condescended even to *entreat* them to receive at his hands——*O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!* Luke xiii. 35. The abrogation of the Jewish Law was not, then, the object of Christ's mission; it became only the consequence of their own wicked and obdurate blindnes, in rejecting with scorn the offers of salvation which were held forth to them, as the elder born, ere the Gentiles, like younger children, were invited to accept of the inheritance which the others had repudiated.

It would be a vain and idle inquiry to ask, in what extent, or to what purpose the Mosaic ritual might have subsisted, had the Jews as a nation accepted of the treasure held forth to them. But it is evident, from many passages in scripture, and in particular, from the writings of the Apostle of the Gentiles, that not only was the Law of Moses esteemed cogent upon those who had been bred up in it, but many of the earlier Christian teachers erroneously conceived that its obligations extended to converts made from the heathen world at large. And although St. Paul combated this rigour, as opposite to the plan and scope of the Gospel which offered salvation to Gentile as well as to Jew, and maintained the circumcision of the new Law was that of the *heart* and not of the *letter;* yet, in contending for the freedom of the Gentiles, and thereby incalculably enlarging the pale of salvation, the Apostle condemns not the observances of the Jewish proselytes, but allows that out of circumcision arises much profit every way. Undestroyed, therefore, and uncondemned by the new doctrine, the Mosaic institutions continued to linger, as things permitted to the Jews, but not enjoined to other christians, until that part of the church which consisted of Christian Jews or Judaizing Christians, gradually diminishing merged at length in the great mass of Christianity, and availed themselves of the general liberty.

We will suppose that our sceptic still prosecutes his objection, and urges further, that although the Law of Moses was not expressly abrogated by the Christian Dispensation, still it was superseded, and its destruction followed as a matter of course; and therefore if Christ came not on purpose to destroy the Law and the Prophets, still by and through his mission, it was actually destroyed. It was not the offer of the Gospel to the Jews, but their ignorant and prejudiced rejection of that inestimable gift, which occasioned the destruction of Jerusalem, and the desolation of Judah; even as the storm and overthrow of a beseiged city is not produced by a message, offering the inhabitants easy terms of safe submission, but by their own obstinacy in refusing to accept what was mer-

cifully tendered. But another answer remains, comprehending within brief compass the great and awful mystery of christianity.

Christ did not come, as we have already seen, to destroy the Law, but *secondly*, he came to fulfil it. That which is fulfilled can in no sense be said to be destroyed, even though by its being fulfilled it should cease to exist. Thus, the crop of the husbandman is destroyed, if it perish through the tempest in the field; but if it is gathered into the garner, and put to the proper uses of man, it is not in any sense destroyed, though consumed; but, on the contrary, the purposes of its being reared are literally fulfilled. And in this sense, the Law of Moses being fulfilled in Christ Jesus, remains no longer binding on his faithful followers. He hath gathered in the harvest, and invites them for his sake and in his name to partake of the bread of life, which by their own exertions they could never have obtained.

Our time is too limited to enlarge upon a doctrine in which is contained the very essence of our holy religion, and which, in its breadth and profundity, is deserving of more volumes than we can at present bestow words. Still, an outline, however brief and imperfect, must be offered of the great and wonderful mystery of our salvation in the fulfillment of the Law of Moses by our blessed Redeemer.

The books on which the Jewish religion was founded, were of two classes—the Law and the Prophets.

The one announces typically, and the other prophetically, that the system of Moses was but for a season, and that it was to be in due time superseded by a higher and more efficacious display of the divine power, and the arrival upon earth of a greater than Moses. The Law of Moses was in itself a perfect law, but it enjoined perfect compliance with that law on the part of beings whose nature was imperfect. The blood of rams and of goats offered in the temple was but the type of that inestimable sacrifice which was to atone for our imperfect obedience, and be offered up for our iniquities. Under the Mosaic dispensation, therefore, the law was incomplete with respect to those to whom it was given, for it could not be obeyed, or, in the words of our text, fulfilled.

The law of Moses was an institution of types and ceremonies, of minute observances, and abounding with positive injunctions and positive prohibitions, which, viewed separately, and with no regard to the system of which they made a part, or of their own latent and hidden meaning, might seem to a hasty observer arbitrary and trivial. Nay, as we have already seen, the wisest among the Jews themselves, and they who affected most sanctity, were so far misled as to admire and practise this ritual for its *own* sake, and to neglect both of the moral injunctions of the Law, and of the hidden meaning of those very ceremonies intended to keep their minds awake, and open their eyes to conviction, when they should see in the person of the Messiah, the types of their law paralleled and explained in those realities which they had dimly and vaguely indicated and shadowed forth. Such was the correspondence between the worship and sacrifices in the Temple, and that one great sacrifice by which all was fulfilled or ac-

complished;—such was the Scape-goat sent into the wilderness, laden with the sins of the people, in presage of Him who alone could have borne the burden of human iniquity; such was the veil of the sanctuary which was rent asunder at the consumation of the great atonement, to intimate that the division between Jew and Gentile was no more; such were many, very many, other typical parts of the Jewish law, the meaning of which has been expounded by the advent of Christ; and such an analogy doubtless pervades the whole system, even where our eyes may be too weak, our judgments too obtuse to trace it. The law of Moses, therefore, so far as it was formal or ritual, was fulfilled and not destroyed—the type became unnecessary when the event typified had taken place; and if the observance of the Hebrew rites was, as we have seen, indulged to those who had been educated under the law, it was without any obligation upon those who had been born free.

The second class of sacred books under the Jewish Dispensation were those of the Prophets; and to these every christian capable of giving a reason for the hope which was in him, points with exultation, and appeals to their contents as the most undisputed proof of his sacred religion.* Throughout all the books of these holy men, who, writing under the immediate influence of the Spirit of God, foretold the secret purposes of Heaven to those amongst whom they lived, repeated reference is made to the great change which was to take place in the destinies of the world by the Advent of that Messiah whom the Jews continue vainly to expect. Alas! the gathering of the nations has already taken place, and those who were first have become last, yet we hope will not ultimately remain last in the road of salvation. An infatuated and fatal blindness occupied their eyes and understanding, and prevented them from observing how, in the most minute points, the prophecies of their sages were fulfilled in the person and history of Christ—how the various predictions, and the events in which they were realized, united in the closest correspondence to each other—like the parts of some curious machine, wrought separately by the art of the mechanic, but with such accurate adjustment, that no sooner are they put together, than out of detached portions and limbs, there is composed, merely by their union, a whole, working with the most delicate accuracy the purpose for which it was invented. Such is the nature of the fulfilment of the law by Christ Jesus. He recalled that part of its institutions which concerned general virtue and duty, and which has been distinguished from the ceremonial part by the title of the Moral Law, from the narrow and restricted sense to which the Jewish Rabbis had contracted

*Christ himself, St. Luke infoms us, [xxiv. 27.] when he appeared to the disciples at Emmaus, after his resurrection, "beginning at Moses and all the Prophets, expounded unto them in all the scriptures the things concerning himself." And upon that occasion reprooved his disciples for the backwardness of their belief in doubting that the prophecies would be *fully* accomplished by his resurrection. He also said to the twelve, previous to the awful consumation of his death, [Luke xviii. 31. "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished."—EDITOR.

it by a close and verbal interpretation of its precepts. He explained its types and fulfilled its prophecies, by his life, sufferings, and death. He did more, much more than all this. He paid in his own inestimable person that debt which fallen man owed to Almighty justice, and which, bankrupt by nature, it was impossible for him to discharge. He took upon himself that curse of the law which mere humanity could not endure, and by his perfect obedience and bitter sufferings, he made that atonement which his heavenly Father had a right to exact, but which even the destruction of the world could not have made; and gave us a right, trusting in his merits, to plead an exemption from the strict and severe denunciations of the law under which we could not survive.

In no sense, therefore, was the ancient Mosaic Law destroyed. It may be compared to the moon, which is not forced frrom her sphere, or cast headlong from the heavens, but which having fulfilled her course of brightness fades away gradually before the more brilliant and perfect light of day.

May God in his mecry make us all partakers of the blessings purchased and promised by his blessed Son by whom the law was not destoyed, but fulfilled!

EVANGELISTS.

PARIS, KY., September 14th, 1835.

BROTHER SCOTT:

Dear Sir:—In the 7th number, volume 4th of the Evangelist you request "a true statement relative to the personal labors of the evangelists, and the aid which has been tendered them by the brethren." This request is, no doubt, founded in a love of the truth, and in a desire for its successful propagation.

The "*support*" of evangelists, has become a question of much delicacy. Much, you know, has been said by ourselves against "the hireling system;" and greatly has what we have said on this subject, influenced many of our friends. Men are ever willing to obtain all commodities on the cheapest terms; and in no respect are they more indisposed to subject themselves to expense than in matters of religion! Indeed, to such an extreme were the minds of many of our friends once carried, by some unwise and unhealthy influence, that they calculated by weekly assemblages, the Lord's supper, and reading the Bible, without the aid of a public proclaimer, to evangelize the world. But, alas! when they made the experiment, they found that the world took but little interest in their meetings; and that, greatly as it should be regretted, ere long, not many even of the members attended! We say, greatly as it should be regretted. The brethren who were punctual in attendance, did regret it, many of them, even with tears:

but their regrets were unavailing: nothing availed to excite the interest, either of the world, or a large proportion of the brethren, but the voice of a *living orator*. Theorize as much as we may, still, experience teaches, that the church, without living efficient proclaimers, will never convert the world!——*it* WILL *not even sustain itself!!*

Still, however, the subject of "*support*" is a delicate subject. Here many, it seems to us, reason badly. It is perfectly obvious to them that the lawyer, the doctor, the magistrate, the representative, and even the ditch-digger should be compensated for their services; but the preacher, how unreasonable that the preacher, laboring night and day, should be compensated! "Why," says one, "He wears a better coat than I am able to afford." "Yes," says another, "it is wrong to make the preacher rich." Says a third, "He can preach as easily as we can hear"—and all this is not the hundredth part!! We would add for the edification of refined reasoners such as these—"*starve the preacher, and keep him humble!!*" Do as you would be done by; *but keep your preacher in the gloomy vale of poverty;* minding at the same time to accumulate for yourselves and your children all possible earthly riches!!

There are many who seem to think, that a man can labor in his field or shop, all the week, and then preach efficiently on the Lord's day. An *inspired* man, perhaps could; but our evangelists are not inspired men; WE, therefore, cannot do it; let those who think we can, TRY!! Let us hear one of their efficient discourses!! Timothy, even in an age of inspiration, was directed by Paul, to give himself *wholly* to the work of the ministry—'*That his profiting might appear unto all*" 1st Tim. 4, 12, 13. Can we expect our profiting to *appear*, when we do not use the necessary means? one reason why our congregations are not better attended on the Lord's day, when no public preacher is to address the people, is, that few of our brethren have qualified themselves for delivering a discourse capable of interesting an audience. They have been too busy—too much in the world! And the same is the reason why it is frequently very difficult to obtain in our congregations competent bishops! All the members have been so busy in worldly pursuits that they have not had time to qualify themselves for taking the oversight of a congregation. They have loved this evil world; yes, and the world it is to be feared will ruin us!

But, dear brother, you must not suppose, that I intend to bring against the brethren among whom I have been laboring, a word of complaint. Far from it. It gives me exquisite pleasure to say that my brethren in Kentucky, have, ever since the commencement

of my labors among them, rendered me an ample support. In Mason county, and also in this county, in both of which I have been located, I have found brethren and sisters in abundance to hold up my hands, to anticipate my wants, to afford all that an humble christian, a man temperate in all things should desire.—And in several other counties in this state, across which I have travelled hastily, I have witnessed very great liberality, and much hospitality and kindness. It is true, however, that there are some niggardly brethren, as well as niggardly congregations in Kentucky; and, indeed, I may occasionally have fallen in with some of these; but, sir, among such persons, when I shall have discovered them to be such, I tarry but a short time; except in some csaes, when the state of my finances will admit, I stay a little longer, to melt away from about the region of their hearts the frost, and snow, and ice of covetousness. But want of liberality is by no means general in Kentucky. It is, you know, the land famed from afar for its liberality and hospitality! The fact is, that many of the brethren here, are so kind to their preacher, that if he possesses not a tolerable share of humility and good sense they will spoil him.

It may be also said that, the churches are perhaps generally reforming in respect to evangelizing. So far as my acquaintance extends there is a good deal of the evangelizing spirit, *alias* the christian spirit! We hope that our brethren generally, will, as they shall grow in favor and a knowledge of the truth, become emulous to do all they can for the salvation of sinners. It is a noble cause; and wretchedly ignoble must be the spirit of every man, who would not rejoice, and become a helper in its promotion.

yours truly,

A. RAINS.

OBSERVATION.

The preceding letter is from brother Rains; and it bears an honorable testimony to the considration and liberality of the brethren in Kentucky. I doubt not indeed that what he says would be confirmed by almost every individual who has been employed by the disciples in that State, and that the bountifulness of the Kentuckians is in the excess rather than in the defect!

What is said by brother Howard in another letter in this number is greatly modified as respects the brethren of the Reformation, when it is recollected that bro. Howard's labors have been till of late exclusively among the Christian brethren, who have ever been notorious for their neglect of their servants. ED.

MYSTERIES EXPLAINED,

IN A SERMON.

In which the genius and movements of Presbyterianism, are particularly considered.

The above is the title of a pamphlet of 60 pages handsomely printed, on good paper, and by brother Carey Smith, of Harrison, Hamilton county, Ohio. Price 25 cents per copy, or twenty-five copies for five dollars,

We shall not anticipate the judgment of our readers in relation to the above sermon, as it is possible that the greater part of them will read it for themselves; but we shall venture to pronounce upon the mechanics of it, that it presents the public with a very handsome specimen of good workmanship. The following is from the beginning of the author's address to his own work.

EDITOR.

THE AUTHOR'S ADDRESS TO THE PAMPHLET.

I am now about to send thee, little pamphlet, far away. I am about to shove thee into a wide world, where thou wilt see many and strange faces; some of which will grin *giggles* of ridicule in thy face: others, with knit brows and scowling *phiz*, will pour a flood of sneers upon thee. These circumstances raise all the fond feelings of a father, in the breast of thy author; and gladly would he (if possible) inspire thee with with a double portion of his spirit, to brace thee up, and prevent thee from faltering in any presence; yea, and give thee a soul and body, that would be an honor to him. Thy author, with all the complacency of a partial parent, thinks thou art not deficient in soul. But alas! for thy body, he fears. The world into which thou art going, my child, is strongly suspected of estimating the value of thy species, solely, by the dress in which they appear. Hence, I think it necessary to apprise thee at the outset, that thou wilt find in thy travels a great number of *ephemerals*—I mean *soulless pamphlets*—which would not live a day, were it not for the dress they wear, and the circumstances through which they are *pushed* into the world. Yes, their publishers are so well convinced, that the pages will produce a somnific stupor in the reader, that to dissipate it they must annex something exhilarating. For this perpose, they cause the edges to be smoothly trimmed, and perchance, stained some beautiful color; or may be *they'l give them a splendid coat of gilt*, They also put a *staring picture* on the title page, representing a "Minister" surrounded by heathens; or, a pedagogue in the midst of a group of little children; or a hawker presenting a tract to a bed-ridden invalid: blazoned by words in splen-

did capitals, designed to trumpet the merits of the piece. Now, child of my own, these exterior embellishments draw in their train a bill of expenses, which thy father frankly owns he is unable to incur. Do not blush at this, my child. If thou possessest thy father's spirit, thou wouldst much rather go forth in thy humble garb, than to be dressed in their gaudy robes, supplied through such resources, as is theirs. Thy father scorns all applause, that is not the just award to real merit; and he hopes thou inheritest at least this virtue from him. But those ephemerals of whom thou art now receiving intelligence, have no expectation of living upon their own merits; but to sustain their existence in the world, they have enlisted a number of men, styling themselves "holy ministers," to panegyrise them, in set speeches called sermons. Through these means, a great many men, women and children, some of every grade between purse bloated extortioners and kitchen maids, have been induced to organise themselves into societies of various names, (of which thy pages give a glowing account,) whose objects are, through bequests, donations, contributions, subscriptions, and sales, any way and every way, promising success, to raise funds, professedly for "benevolent purposes;" one of which they affirm to be, the distribution of those Tracts. By drawing upon these funds, they are enabled to give their pages a solid stereotype form. This saves them from the expense of composition, the heaviest item in a printer's bill. But after possessing themselves of stereotype plates, they yet have funds. Money makes them welcome to the paper merchant, who *charitably* allows the purchaser to beletter the sheets as he chooses, provided he receives the dollar and cent stipulation per ream. The same charitable sentiment animates the pressman, who feels more anxious for the *per token*, than the kind of sentiments he impresses upon the sheets. In the same way, it passes through the hands of the folder, stitcher, and may be, the gilder; and perhaps, the pages unread by any of the workmen since the plates dropped from the hands of the *stereotyper*. After the last named process, they are piled away in a room over whose door, DEPOSITORY, with some explanitory adjective, is richly painted; and where they would lie, till

"Moths deformed their tattered pages,"

were it not that funds are yet on hand, with which an office called "agency," is endowed with four hundred dollars per annum. And alas! in this money loving age, how many become eloquent under the inspiration of four hundred dollars. This office is filled with men who obligate themselves to travel and labor to influence societies and individuals to purchase these tracts, at the rate of ten and some fifteen pages for one cent. Engaged in this work, they will laud the tracts with "great swelling" appellations, such as "Means of Grace," "Enlighteners," "Angels of Mercy," etc. etc. You may expect, *little one*, to have it often said in thy presence, "It is believed in no way can so great a good be done, as by circulating" such "publications;" and even ministers will lend their solemn asseverations to render it credible among the people. But notwithstanding all this, you will find their sleep inspiring pages to be loathed by the great

mass of men and women: nevertheless, many will be so credulous to the above assertions, that they will be led to purchase them for children. And if, as probably will be the case, the little urchins become intoxicated at the pictures and gilding, those doughty agents will esteem it as prima facie evidence of their value, and forthwith cause it to be published in some religions Herald, Standard, Journal, Watchman, or Luminary.

ANSWER TO LIBERATOR.

We thought we had placed the question of slavery on its proper political basis with so much certainty: showed the entire foreignness of the whole question to christianity with so much clearness; and so proved by Apostolical and primitive example the supreme duty of proclaimers to dissociate it from the gospel and let it alone, or speak of it only as Paul did that both master and servant might be saved in the day of the Lord, that none of the disciples would presume further to prosecute this subject through our pages, which are intended exclusively for religion; but we have been disappointed; for many letters have come to us claiming admittance for the adverse views of their respective writers.

Now mark what follows:—We are white men and not black; we are of the race of Japhet and not of Ham; we will be excused, therefore, for professing a decided preference for our own race universal philanthropists to the contrary notwithstanding: We will have no hand in any thing that will endanger their life or property.

Great Britain liberated her slaves without any apprehension of her own immediate danger and her experiment is not yet complete; the South American abolition resulted from necessity and the belligerent condition of those republics; and as for New York, the abundance and cheapness of white service rendered slavery there any longer, unprofitable, and therefore her merits in liberating her black population is nothing: these phenomena are reversed in the southern states. It is not slavery in the colonies with them, as it was with Great Britain; it is not slavery in war as in South America; nor is there among them white service, as in New York; and therefore the argument derived from these precedents is in my judgment imperfect. But finally, we let it alone, believing that if the question be one of true philanthropy rather than political and foreign intrigue, that the South will not be deficient so soon as expediency warrants political action on this great and exciting question. EDITOR.

PROGRESS OF THE GOSPEL.

We hasten to lay before our readers the following most inspiring piece of information, from the beloved in Christ, brother John T. Johnson, Georgetown, Kentucky. The Lord be with his spirit.

ED.

GEORGETOWN, Sept. 22d., 1835.

BELOVED BROTHER SCOTT:—

May grace, mercy, and peace from the Father of Mercies be multiplied to my beloved Brother, and his family, as well as all temporal blessings through Jesus our Lord.

I have just returned from a ten days siege at Verseilles, where we made a fair experiment of the power of the Gospel, when proclaimed in its simplicity and purity, without scarcely noticing the sects. Jacob Creath, Sr. presided; Jacob Creath, Jr. and your humble servant labored from Saturday till Wednesday night alone, with the exhortations of Jacob the elder. Within that time about sixty persons obeyed the Lord. Being fatigued we sent for help, and Brethren Challen and Hall arrived on Wednesday morning. We had the help of Brethren Lancaster and Flemming on Thursday night; and the battle was continued until Monday night following. The siege lasted ten days, and the Gospel achieved a splendid victory over between one hundred and thirty and one hundred and forty persons according to my recollection. Within this time part of the Brethren had to attend meetings at the stamping ground and Mt. Vernon, where they had some success.

J. T. JOHNSON.

MERIVILLE, July 29th 1835.

DEAR BROTHER SCOTT:

Our little church at Pikadelphia abound in brotherly love to each other and in peace with the world, we have had but few additions of late so that our number is yet small but we hope worthy of the name we have put on. There are many deaths in our villages, they say by the cholera; but I think it might with more propriety be attributed to the ignorance and rashness of the attending doctors. That the Lord may bless you is the wish of yours &c.

CHARLES MERRIWETHER.

BIG MEETING AT CARTHAGE, &c.

We lately attended a meeting near Felicity, Clermont county, at which a very considerable number of persons was immersed.

At Wilmington meeting twelve were immersed

And at Carthage meeting, which took place on the Friday before the second Lord's day in last month, eight joined the congregation. The speakers present on the occasion, were brethren Burnet, O'Kane, Taffee, Jameson, Fisher, and Smith.

Nothing could exceed in good order this meeting; and it is fondly hoped that many lasting impressions, both of the authority and excellence of the scripture doctrine, were made on the minds of all present. We had present with us brethren from the distance of Connersville, Dayton, Wilmington, Harrison, Rising Sun, &c, &c. These were Cole, Collins, Brown, Casad, Mooklar of Maysville, Thomas, &c., &c., all chief men among the brethren and the glory of Christ.

There is to be a meeting for proclaiming the gospel, at Dayton, to begin on the Friday before the first Lord's day in October. Many brethren are expected to be present. ED.

DECATUR, Ohio, Aug. 10th, 1835.

DEAR BRO. SCOTT.

Peace be to you, and grace from God the Father and the Lord Jesus Christ. Thanks be to the Lord for all his good blessings. I am truly gratified to learn that you are favoring the brethren and friends in the vicinity of Salem with a visit. I this morning start for Kentucky, after a visit in this neighborhood of three days, in which time nine persons have been added to the church at Red Oak, four by immersion. Prospects are still flattering.

Yours in the hope of eternal life,

R. C. RICKETS.

GENERAL MEETING.

The Church on Sycamore street, Cincinnati, hold a general meeting, commencing at candlelight, FRIDAY EVENING, October 9th. Brethren Johnson, Fall and others are expected to attend. D. S. BURNET.

Cincinnati, Sept. 29th, 1835.